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SOME POINTS THAT TROUBLE OUR OPPONENTS

The Socialist Negation of Property, and the System that Would Reduce All Men to a Dead Level

By Ben. Atterbury

Socialism, it is urged, does not respect the rights of private property. Well, that's too bad; if there is anything that should be "respected" it is property—private property. But, as a matter of fact, the objection (when not intended to deceive) shows a misunderstanding of the Socialist doctrine of property. It is one of those points that few of our critics can or will see. The Socialist negation of property is of property only in the means of production and distribution. And what are these means? Land and capital—the resources and bounty of nature and the instruments (tools and machinery) whereby Labor (the creator of capital), is enabled to produce wealth. Socialists do not wish to socialize a pair of shoes that only one man can wear—but rather the machinery by which shoes are produced. This we desire because, while the machinery is privately owned the individual owning it has it in his power to oppress and degrade Labor and make it difficult for any of us to get shoes. No matter how hard some of us work producing silks for the rich, whether we get shoes for ourselves depends upon the whim of the fellow with a cinch on the machines.

You see, we want silks as well as shoes; in fact, we want more private property rather than less, but see no way of getting it until capital (our social inheritance), and land (our natural inheritance), are made common "property" and when that is done, you see, everybody will have a whole lot more "property" than now. O yes, there will be much more respect for private property under Socialism than now—and everybody who performs useful service will be "secure in the enjoyment of it." Let me quote a critic of Socialism on this point about property, one of the very ablest critics, too, Dr. Albert Schaffle:

"Socialism forbids the future use of property as private means of production, as a private source of income, and thus necessarily puts an end to all inequalities of income which are not the result of pre-eminent labor performed. It is only ownership, and moreover only private ownership in the instruments of production, that Socialism would abolish in the future."

And so you see that under Socialism you can have clothes that will be all your own, a house that will be all your own, books and pictures that will be all your own, food that will be all your own, and land and capital that will be yours and mine! What more is there that you and I need?

With such assurances as the above, fortified as they are by the concession of one of the ablest of a few critics, can you not feel that your beefsteak will be forthcoming by day and your bed ready to sleep in by night, and turn in to aid the coming of the co-operative commonwealth, when private and competing capitals will not drive down wages by competition and every worker will have plenty! Or, do you still want plenty plus profits?

But now I hear some lusty apologist

for robbery say: "That is all well enough, but you cannot deny that Socialism will reduce all men to a dead level!" Yes, I can, and do. I affirm and can prove that Socialism will do exactly the opposite. It will raise all men to a living level. And when you come to think it over you will see that that is just what the competitive capitalistic system has failed to do. I take it for granted that you believe labor (of hand and brain) produces all wealth and produces enough for all. You may not agree with me that the reason why, with labor producing enough for all, many laborers do not have sufficient, is that many drones who produce nothing have a surplus. It is true, whether we agree on it or not. It is also true that labor-saving devices greatly increase the facilities of production, so that the shoes for the nation are made in factories by the labor of about 140,000 persons. And these persons, be it remembered, are not shoemakers, but machine tenders.

Now, can you conceive a system better calculated to "reduce men to a dead level" than a wage and factory system that keeps the labor market permanently overstocked and makes of those who are employed mere automatons? Why don't you confess you haven't given the subject much thought and really know little about it? What is your trade, pray? A watchmaker? Beg pardon, there are no watchmakers; there are some fiftieth or one-hundredth parts of watchmakers strolling around, most of them "dead broke" and all on a "dead level."

I tell you, and you can't get away from it, wriggle how you will, the present system "reduces men to a dead level" and does it from logical necessity. Look at the "dead level" of wages in the trades, the "dead level" of fees in the professions, the "dead level" of salaries for preachers, the "dead level" of prices for farmers. What is the principal function of the labor unions? The establishment and maintenance of a "dead level" of wages. And what does a "dead level" of wages mean? A dead level of opportunity for individual development.

I think I know what I am talking about. Honor bright, now, do you think you do? I can prove another thing; it is this, that the present leveling system involves a lower level, lower in wages and opportunities. You can't put your finger on a single measure—outside the program of the Socialists—that can stop it. Capitalist politicians cannot help you, because their masters have to be consulted. All the remedial legislation of twenty-five years has not prevented the robbery of the people at the sweet will of organized private capitalists. And today you have this picturesque illustration of the "dead level" in place of the "liberty and prosperity" which you imagine you have:

Population.	National Wealth.
52 per cent own	5 per cent
39 " " " " " " " " " "	24 " " " " " " " " " "
9 " " " " " " " " " "	71 " " " " " " " " " "

Do you not see that the "leveling" process is already established?

of dollars and the sacrifice of thousands of lives.

In saying "We are at peace with the world" the president places the Philippine islands outside of the world, and it is doubly true that the natives of that portion of our empire think they are in hell, because they have probably learned that "war is hell."

In conducting this war of invasion and subjugation the president says he invokes for his "guidance the direction and favor of Almighty God." If he were waging war in the Philippine islands to secure liberty and independence for their inhabitants, he might invoke the "favor of Almighty God." But he is waging a war of conquest and subjugation, and therefore with far greater propriety could invoke the direction and favor of the devil, which, evidently, he is getting, and in such wars, be it said, the devil is no slouch.

The president sarcastically refers to those who oppose his policy as "obstructionists," the enemies of their country, and all that, when in fact they are the men, and the only men, who are rallying to the support of the republic and the principles of "liberty and independence" upon which it was founded.

The president calls attention to the fact that he is organizing a Filipino army, traitors to their country, to murder their countrymen who refuse to be subjugated; and exclaim, as did Patrick Henry, of undying fame, "Give me liberty or give me death."

In this the president is emulating the example of the British during our revolutionary war in arming Tories and traitors to defeat Washington, who were more relentless than the savages in the pursuit of patriots.

But why pursue the subject? The "inaugural" address under consideration is from first to last a mass of rapid vapors without one word to redeem it from the low plane of thought which distinguishes it throughout, a tame rehash of capitalistic stuff appearing in a subsidized and debauched press and exploited upon the stump by the lickspittles of the money power, and in closing it should be said, because it is true, that the crowning infamy of McKinley's first administration is the organization of the billion dollar trust, fully equipped to supply any amount of money required to destroy the republic and inaugurate the empire.

A Word with You, My Boy

Some people say Socialism is slavery. Well, working for what you get and getting only what you produce is Socialism. The parasites who ride on your back and clip coupons might think it slavery. If you fellows who work occasionally, when you get the chance, aided by the labor of your babies who ought to be in school, like the present scheme, why just vote for any old party candidate. If you think the present plan gives you leisure to be decent and plenty of clothing and food, just keep it up. But if you don't think so you had better get some cheap little book and find out what Socialism is. You will be astonished to learn how simple and just Socialism is. Don't take the word of your preacher, doctor or lawyer friend; they can be just as ignorant of truth as anybody else—in fact, an educated ignoramus is about the worst kind. Some of the most ignorant men I ever saw were educated men—regular "two-spots."

There is occasionally some fool talk by such people about Socialism "destroying the family," and all that sort of rot; but you may rely on my word, my boy, when I say that such assertions come only from knaves or ignoramuses. I am married, and if Socialism plays hell with the family, do you suppose I would be a Socialist?

You also hear little human parrots say that Socialists are irreligious. Well, if being a church member is religious, they are not; they are giving "churchianity" some of its hardest wallops. But men just have to get out of the church to advance! This may shock you, but it's true. Brotherhood is religion—"this is religion by her deeper name." The Socialist wants to put brotherhood into practice here and now. To do this the whole people must own the means of production and distribution.

William Q. Jenkins.

A Society Item

New York, March 6.—Mrs. Frank Leslie no longer—but the Baroness de Bazus.

When Mrs. Leslie sailed for Rome on the Maria Theresa she was thus booked. She had the name engraved on her visiting cards, and she bore a patent of right to the title.

The title is said to be of French origin. But, although Mrs. Leslie announced her accession before she sailed she did not state in what manner her decoration had come to her. It is intimated that she bought it. Mrs. Leslie's friends declare, however, that the title came to her by descent.

Bazus is a tiny hamlet in France, nine miles from Toulouse. It boasts only 225 inhabitants.

MISCHIEF MAKING BLISSFUL SOCIALISM

Futile Attempts of a Confusionist to Unite Socialists While Denying the Class-Conscious Proletarian Struggle

By Isador Ladoff

Rev. W. D. P. Bliss is the leader of the Social Reform Union. Being weary of the strife of Socialists (in which, by the way, he played the part of an on-looker only) and the Socialism of strife, he decided to step forward with an olive branch, the "symbol of what shall be." This is, of course, very natural. The reverend gentleman is weary and wants peace. He does not believe in strife, but does believe in peace. He believes, however, in many other things. He believes "in one life, in all the people and in all the people in one life." As the dear reader will readily conclude, the reverend gentleman is not only exceedingly broad in his faith, but somewhat oracular in its expression. In religious affairs, however, a little haziness of style is considered rather graceful and lofty. Indeed, W. D. P. Bliss is not a common mortal: he is a prophet, an apostle of a new Socialism, the Socialism of the twentieth century, the Socialism of Peace (with a big P). What will such a Socialism mean? asks the prophet, and replies himself: "It will mean all that is in man—sex, bodies, heads, souls, matter. What is matter? Never mind! It will mean mind. What is mind? No matter!" In regard to transparency of style the sentences of the Pythian oracle are far superior to the style of the apostle of the Socialism of the twentieth century, but great ideas have to be clothed in the language of poetry. In spite of all the poetic license of the profession, or, rather, confession, of faith of the founder of the Socialism of Peace, one thing is clear as "the glow of Homer's rolling sun"—namely, that it will mean a great deal more than the Anarchism of Peace as expounded and propounded by Count Leo Tolstoi. Judge for yourself, dear reader. The Blissful Socialism of Peace will mean matter (and that means a great deal), no matter, mind, never mind and many other things and nothings, enumeration of which we are compelled to omit for sheer lack of space.

The most encouraging aspect of Blissful Socialism is, however, that it will mean sex, and for obvious reasons. Rev. W. D. P. Bliss is not only the prophet of a new gospel, a new savior of humanity, but a great organizer. He found out that "people are weary" (again this characteristic expression of the reverend gentleman's state of mind, this time generalized; believing in "all the people in one life," he identifies himself with the people to which he belongs) "of discussion, they want action." Therefore, he is starting "an organization that shall eventually make parties unnecessary. Today reform needs not so much education as unity, the unity of the whole people." There is obviously nothing small about the great founder of Blissful Socialism. He is against parties, because a party stands for a part. We must have an organization into which any one—any man or woman—can enter. It must respect everybody's opinion, alike the millionaire's and the pauper's. It must, therefore, as an organization, have no opinion, NO PLATFORM, NO PRINCIPLES! But secondly, having let everybody in, it must find out what all want! How will this bring in Socialism? It will not bring in Socialism until the majority of the people want it, "and then it will." This idea of ushering in Socialism by uniting all men and women of the world in an organization without principles is so grand, so unique, so original and at the same time so delightfully simple, that it would make Rev. W. D. P. Bliss immortal if he did not otherwise deserve it. Let us only imagine "an organization to which anybody can belong and yet perfectly free to vote as he will. Those who think they can do the most good by working through one of the old political parties can still do so, those who believe in a class-conscious party can go on with their efforts and party. It can bind no one; it can unite all, because brotherhood (among the millionaires and paupers) is more adhesive (not cohesive, mind you, but adhesive!) than strife." In respect to tolerance, broadness and liberality this organization does not leave anything to desire, since "anybody can belong to it, without committing himself to any economic view, without making any pledge to support or not to support any party."

Rev. W. D. P. does not believe in a class-conscious proletarian struggle. His motto is, "Brotherhood by brotherhood, peace by the path of peace." His ideal is the sea "of deep, sun-crowned fraternity." A fitting conclusion to Rev. W. D. P.'s manifesto of Blissful Socialism would be the paraphrase of the historical concluding sentences of the Communist manifesto: Workingmen of all countries, good-night!

What is Blissful Socialism? It is a conglomeration of conservative or bourgeois with Utopian Socialism. To quote the Communist manifesto: "A part of the bourgeoisie is desirous of redressing social grievances in order to secure the continued existence of bourgeois society. The bourgeois Socialists want all the advantages of modern social conditions without the struggles and dangers necessarily resulting therefrom. They desire the existing state of society minus the revolutionary and disintegrating elements. They wish for a bourgeoisie without a proletariat. In requiring the proletariat to carry out such a system, and thereby to march straightway into the social New Jerusalem (Blissful Socialism), it but requires in reality that the proletariat should remain within the bounds of existing society, but should cast away all its hateful ideas concerning the bourgeoisie. It is summed up in the phrase: The bourgeoisie is a bourgeoisie, for the benefit of the working class. The undeveloped state of the class struggle, as well as their own surroundings, cause Socialists of this kind to consider themselves far superior to class antagonism. They want to improve the condition of every member of society, even that of the most favored. Here they habitually appeal to society at large, without distinction of class—nay, by preference to the ruling class. Here they reject all political, and especially all revolutionary, action; they wish to attain their ends by peaceful means, and endeavor by small experiments, necessarily doomed to failure. By degrees they sink into the category of the reactionary, conservative Socialists, differing from them only by more systematic pedantry and by their fantastical and superstitious belief in the miraculous effect of their social science. They therefore violently oppose all political action on the part of the working class; such action, according to them, can only result from blind unbelief in the new gospel." So far Karl Marx's opinion on Blissful Socialism. We have very little to add to it. Suffice it to state that we consider Rev. W. D. P. Bliss' "movement" not only ridiculous (although probably well meant), but decidedly harmful, as it is likely to create more confusion in respect to what Socialism really means and stands for than already exists among the general public. W. D. P. Bliss is what we would call a confusionist himself, as he sufficiently proved by his would-be public activity for many, many years, a man without a clear vision, without courage of his convictions, without backbone, a straddler. Such people are fretful, try to please everybody, attempt much and finally accomplish nothing; they usually fail to grasp situations, and grope around in the dark without realizing it. They attempt to appear great, original, but turn out commonplace and funny.

Social Democracy can afford to look with compassion on the activity of petty middle-class reformers posing as saviors of humanity.

Awful Poverty with Co-operation

I saw in Brussels and Ghent evidence of the great good accomplished by co-operative societies which control manufacturers of almost every conceivable kind. In Ghent there are 35,000 persons in one co-operative society. In Brussels there are forty thousand. These societies have been organized for twenty years and are steadily growing, proving that co-operation is no Utopian dream, but a fact.

There ought to be powerful societies of this kind in every city and village of our young, progressive land. We ought to lead the world in this matter as we do in many other things.

The awful extravagance of kingdoms and the terrible poverty of the masses struck me forcibly. I am sorry to see America drifting away from its early dignified simplicity into wasteful pomp and display, which renders it a weak imitation of an empire.—Ella Wheeler Wilcox.

Labor unions ought to know if Emperor McKinley's coronation suit, and the wonderful trousseau of his Queen, bore the union label.

McKINLEY'S INAUGURAL

In 1896 William McKinley of Ohio, a bankrupt, was, by the power of money collected from trusts, corporations, monopolies, banks and combines, by Mark Hanna, made president of the United States, a fat job which he held for four years at \$136,988 a day for 365 days of each year.

Night and day, whether the president was feasting or fasting, sleeping or working, praying or playing, at home or abroad, about ten cents every minute dropped into his pockets. It was a fat job, and on last November the trusts, corporations, monopolies, banks and combines continued the job for another four years, at the same rate of wages, \$6.90 an hour, for every hour in the entire four years.

It is this fact that made it necessary for William McKinley, to deliver his second inaugural address March 4, 1901, and begin again to receive his wages.

The inaugural ceremonies were attended with a splendid military display, suggestive of the fact that the civil has become subordinate to the military power; that the republic, with its democratic simplicity, has reached its sunset decline, while the "world power empire"

has dawned upon the world from Orient to Occident and its martial drum-beat and bugle-blast are heard round the world.

Space forbids any extended notice of the second inaugural address of our emperor-president; only epitomized reference is required, and little of that meets the demand.

It should be mentioned, en passant, that McKinley has won a number of soubriquets during his administration, which will stick to him until his hour-glass is turned for the last time, and even then will not let go their hold, one of which is "Plain Duty" McKinley, and another is "Crawfish" McKinley, both of which are eminently proper because of historical incidents which they recall in dealing with the Porto Rican tariff question.

The address begins by reciting the financial, commercial and industrial prosperity of the country, in which the president clearly intimates, "I did it."

He proclaims that "We are now at peace with the world," though a war of savage cruelty is in progress in the Philippine islands, requiring an army of at least 60,000 men and a fleet of warships with an annual expenditure of millions

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Social Democratic Party Vote
1900 (PRESIDENTIAL) 97,024
1900 (S. L. P.) 34,191
TOTAL 131,215

We call it "inauguration," but it is "coronation" all the same.

The union label will work wonders if labor unions can make it stick.

The lust and trust combines are doing fairly well in the line of prosperity.

Socialism in its fight for better conditions asks no quarter. It is a fight to the finish.

The great Morgan trust, the largest in the world, is to be known as the "Steel and Steel trust."

Observe the spider and the silk worm, a low order of insects. Still they operate their own spinning jennies.

As long as a worker is compelled by conditions to surrender to capitalism a large portion of his earnings he is a slave.

An axe makers' organization in Pennsylvania axed for an advance in wages and won the strike. They were sharp.

"Eternal vigilance is the price of liberty." But in these halcyon days thousands pay the price who do not get the liberty.

McKinley is trying it on, but he will never be able to preach Christ's sermon on the mount from the muzzles of his cannon.

Garfield is credited with the saying, "Today is a king in disguise." If he were now living he would say, "McKinley is like today."

The fact that "God rules in the councils of nations," is about played out. The Boers, the Filipinos and the Chinese don't take any stock in the whim.

In Indiana a man who sells his vote is punished, while the purchaser continues business at the old stand unmolested. That is Mark Hannaism to perfection.

The milkmen of Buffalo are going to organize an international association, and President Gompers says they have as much right to do it as any udder people.

John D. Rockefeller has recently given to Brown University \$250,000, his second gift of like amount to the institution. Total, \$500,000, equal to his income for about fifteen days.

The working women of Missouri have a bill before the legislature granting them the same wages paid to men—for equal work. If the legislature has any gallantry it will pass the bill.

Every year for the past thirty years some sort of a rebellion, insurrection or revolution has been going on in the Central American states. They don't stand pat on anything except religion.

The government has in its employment at Washington city, 19,446 persons, to whom it pays annually \$19,624,496. The employees includes everybody from spittoon cleaners to cabinet officers.

Andy Carnegie, who prates about "dying poor," recently received a check on a New York bank for \$25,000,000. This represents only a part of his "spot cash," besides which he has \$204,000,000 in bonds drawing interest.

Emperor Billy will issue a decree interdicting the export of hemp from his Philippine provinces. He thinks it will be required to pay such of the "insurgents" as are not killed in battle, while fighting for liberty and their native land.

Since July last the iron molders of Cleveland, O., have been on a strike and have won a victory, and the non-union-

ists will have to go. A clear case of "enforced idleness," about which there is much talk nowadays.

A California judge—by the name of Hall has decided that the law making eight hours a legal working day is "un-constitutional." The judge is either a rascal or a fool, and in either case ought to be halled over the coals.

"You can't make a silk purse out of a sow's ear," says the old saw, but it does not follow that a statesman like Mark Hanna can't be manufactured out of a horse-leech by adding a devil-fish tentacle and the velvety paw of a catamount.

The Chinese classify the distinguished culprits who aided the Boxer rebellion against foreigners—some of them are degraded—losing their titles and possessions. Those exercising greater influence are permitted to commit suicide, while the chief leaders are beheaded.

The old aphorism says: "Like king, like people. True, and like people, like king is also true. If in the United States conditions of the people are a shame and an abomination it is because the people so will it, or worse, because the people permit it.

The greatest gambling establishments of the world are the stock exchanges. The gamblers ante up wind and water—there is no limit to bets, and while nine out of ten fools who go into the game are swindled the dens are regarded as the result of business evolution.

A New York liquor dealer, who has been in the business for more than twenty years, writes to a city paper that he has fifty good and reliable customers who stand high in their respective total abstinence clubs and societies, and adds, as a judge of good liquor, a total abstinence man is liable to be an expert.

Gen. Thomas, just before one of his great battles, asked a captain of a battery, "Have you got an extra lynch pin?" and reminded him that a battle might be lost for the want of a lynch pin. Socialists in their battle against wage slavery should see to it that their batteries are supplied with extra lynch pins.

A man out of work, out of money, poorly clad and hungry, is in a poor plight to solve or consider economic problems. But give him employment, let him earn the wherewith by which to improve his condition, and you may, as if by enchantment, arouse his latent energies and make him a useful citizen. It has been done.

Said the keeper of a Friendly (?) Inn, to a hungry, worn-out tramp: "Saw that pile of wood and I'll give you something to eat." The wretched mendicant replied: "I am weak from hunger, give me a breakfast and I will saw twice that amount of wood." The "Friendly Inn" declined the tramp's offer, but did invite him into the house to hear the "prayer service."

Once upon a time the saints held a convention. It was international and harmonious. Preliminary to general business two resolutions were offered:

1. Resolved, The earth belongs to the saints.
2. Resolved, We are the saints.

The resolutions passed without a dissenting vote.

The Sultan of Sooloo, or Jolo, or Hello—it don't matter as to that—in honor of the coronation of his master, Emperor Billy, purchased two new wives for his harem, and bought enough calico for trousseaus for the whole shebang. He reports the slave market active, and that piracy, polygamy and prosperity are flourishing.

There is a scheme before the Illinois state legislature for a new state constitution. From present appearances the politicians, led by the speaker of the house, are using it to put off effective action on municipal ownership. It will be five years before a new constitution can go into effect. In the meantime all steps towards municipal ownership will be suppressed. This is exactly what the corporations want.

Rockefeller, Carnegie, George Gould, Russell Sage and J. Pierpont Morgan will go to Washington to be weighed on the scales in the navy yard of that city, which accurately weigh anything having the heft of one pound up to 150 tons. Care will be taken that two of the monsters do not mount the scales at the same time, and some doubt is expressed as to the capacity of the scales to weigh Rockefeller alone.

Addressing a meeting of the superintendents of schools at the Auditorium Hotel in Chicago last week, Thomas M. Balliet declared, what everybody alive to facts knows is true, that the heads of large educational institutions are no longer what they used to be. The standards of American institutions, he said, are changing, and the money-getter is wanted by the university for president.

Notwithstanding the boast that a tidal wave of prosperity is now rolling over the country, there are, to put it mildly, a hundred thousand willing workers in the

United States who are anxiously seeking employment, for an opportunity to work, which they cannot find. If this is doubted an advertisement calling for workers regardless of the character of the work, provided it is honest, will eliminate doubts and confirm the statement.

Reports show that during the past century the production of cotton in the United States increased from 120,000 bales in 1801 to 9,436,000 bales in 1900, and that during that period the weight of the bales increased nearly threefold; and it is shown that during the same period the cotton factories of New England have degenerated and become scarcely less than prisons where men, women and children are incarcerated to exploit capitalism.

When irrefutable facts demonstrate that 15 per cent of the population of the United States manage to appropriate 90 per cent of the wealth created by 85 per cent of the population, trip-hammer logic is not required to prove that 85 per cent of the population are mercilessly robbed by the remaining 15 per cent of the population. Labor, and only labor, produces wealth, hence labor is the victim of the robbery. The only organization in the world that is laboring to change conditions is that which marches under the banners of Socialism.

Mrs. Carrie Nation, every time she knocks out the head of a whiskey barrel with her little hatchet, soliloquizes: "There goes a hundred drunks, two cases of delirium tremens, twenty fights, one murder, two divorce complaints, five suicides and more devils than are cast out of Mary Magdalene." Then she caresses her little hatchet and sings as softly as an aeolian harp:

"My dear little hatchet, my sweet little hatchet,
You are to Kansas a precious boon,
Yes, you and I have created a racket.
Hallelujah! down goes the saloon!"

Prince and Princess Charles of Sweden visited a concert hall expecting to hear a young woman sing in whose success they took a lively interest. No one in the hall paid any attention to the sprigs of royalty who, as the young woman did not appear on the stage, became restless and the Prince, upon inquiry, learned that the concert in progress was under the auspices of the Socialists, and that the young woman in question would not appear. The royal guests remained in the hall for some time and left without meeting with any incivilities, and reported at the palace that "Socialists could amuse themselves in an intelligent manner and with as good order as any other political party."

Men talk learnedly of industrial evolution. Tersely defined, evolution is "unfolding," reaching perfection by the slow but certain process of occult laws. It involves the idea of advancement from the imperfect to the perfect when applied to living organisms, evolved from the egg, molecule or what not. But industrial evolution, from a condition in which "labor and capital were combined in the same person," to a condition when capital is master and labor a slave, seems to be a process of binding rather than "unfolding." Perhaps some phrase other than "evolution" to characterize the difference between industrial conditions of the past and the present could be coined. But after all, it may be that evolution is appropriate in view of the fact that industrial evolution has been subject to the same law, which in its operation evolves from the egg, a crocodile, a shark, a vulture or a cobra.

Social Democracy

Socialism, if it means anything, means democracy written large. Hence, Social Democracy and Social Democratic Party.

You can find on every page of history the working out of the democratic principle—the rise of "laboring demos with the knotted hands" from slavery to freedom.

The triumph of Socialism will be the ultimate supremacy of democracy throughout the world—the natural and logical result of Labor's struggle and the action of economic forces.

It is through the study of Socialism that we perceive why democracy—undeveloped and hampered by a class rulership, the property class—has failed. The principle itself is untouched; it is the crown and untrodden peak on the chart of human progress.

Democracy, according to the dictionaries, means a government in which the supreme power is in the hands of the people. The world has never yet seen that kind of a government. No party in existence, except the Social Democratic party, proposes to establish such a government. "Supreme power," requires not only the democratic principle of political equality (which the world has not yet seen) but also the embodiment in the laws of the Socialist principle of economic equality.

No body of people have the same right as Socialists to use the word democracy; they also have the duty to stand for it in its true historical meaning, unaffected by the puerile argument that it "confuses" somebody. Power and privilege have always been confused by it. Let us develop and go forward to democracy, which, written large, means Socialism.

Merrie England

As a treatise on Socialism, "Merrie England" has won wide and permanent recognition in England and in the United States. The author simplifies intricate questions relating to work, wages and conditions. He tells what has been, what is and what may come to pass if workingmen are true to themselves. Problems which appear difficult are solved in a way that the average mind grasps central truths readily and comprehends the principles and purposes of Socialism. "Merrie England" is common sense written in capital letters—a battering ram fairly represents its logic and arguments and its conclusions are axioms. It seeks to impress upon the mind of the reader the supreme importance of mind force, as compared with physical force. He shows that "the best part of man is his mind," and that in England there is a vast amount of mind undeveloped, unused and going to waste—the mind of the working class. The same is true of the United States. This dormant mind force once aroused and set in motion would lift workingmen out of ruts of ceaseless drudgery to conditions where the satisfactions of intelligence would be realized. This, it is shown, is one of the aims of Socialism, and "Merrie England" demonstrates that success in that line is eminently feasible. The author points out that even in England, where environments have been exceptionally adverse, poor men and workingmen have overcome them, and made themselves famed for usefulness to their fellow men. The mission of Socialism is to vitalize this inert mind force and set it in operation for the good of mankind, and "Merrie England" in a thousand ways points out how this may be accomplished. "Merrie England" in size is a small book, in thought one of the greatest to be found in our libraries. It can be easily carried in the side pocket of a workingman's blouse, and in his leisure moments transferred to his head, where its teachings will furnish food for thought upon subjects of the greatest concern to the well-being of labor.

On With The Dance

The great tragedy of "Progress and Poverty," now being enacted in the United States, is said by competent judges in such matters to present scenes of tragic interest, such as the immortal bard of Avon in his palmiest days never so much as dreamed of. In this structure they are both didactical and epic. They abound in scenes of transcendent beauty, enrapturing beholders and extorting vociferous applause, followed by spectacles so appalling that the devil himself cries out "Shame!" and all the ranks of the damned experience thrills of horror. There are graphic pictures of progress and prosperity. The working man owning himself and his tools, living in a flower-embowered cottage, where the wife and mother, the picture of contentment and happiness, surrounded by her children, happy as the birds singing their roundelays amidst the blossoms of the trees, and in juxtaposition, the cottage wrecked, the father a tramp, the mother insane, the children in rags, wandering waifs amidst scenes of desolation and despair, requiring the genius of a Dante, a Milton or a Victor Hugo to depict.

The scenes in the wonderful tragedy of "Progress and Poverty" change as rapidly as the figures in a kaleidoscope. In one scene progress and wealth is presented, in which Capital is riding upon the necks of working men. In another scene, Progress, mounted upon a gaily equipped charger is driving its proletarian army to fight the battles of kings in the name of empire and sovereignty. In still another scene Progress appears on the ground where working men are struggling against oppression armed with injunctions, guns, pistols and clubs and the stricken go down like forest trees when the storm god comes down in his wrath.

But the scene which represents the climax in the tragedy is the dance of death. The dancers, the victims of conditions which defy exaggeration, come in ceaseless procession. They dance, rattle their chains, and die—the dead are dragged away to some potter's field, unknelt, unsung and unknown, while Capitalism, a combination of fangs and claws and beak, an incarnate devil-fish, enthroned and crowned and sceptered, shouts, "On with the dance!"

The Outlook

General Stewart L. Woodford, in an address before the Outlook club, among other things, said that "Measured by a common standard, despite all the opportunities of intervening ages, there had been no real change in the human intellect; that the lust of power had prevailed from the beginning," and referring to our Spanish war, affirmed that the United States is now in the grasp of the craze for dominion. "I am aware," said Gen. Woodford, "that some pious minds regard the national situation as an indication of the providence of God. Of all ideas, this seems to be the most preposterous." The speaker contended that "there is danger in what we call commercialism," and that "there is tremendous danger in every large prosperity. Great prosperity has destroyed nearly every family in which it has been continuous for three or four generations,"

and that "great prosperity had wrecked every nation," the decline and fall of which history furnishes any account.

It appears paradoxical to speak of prosperity as the forerunner of destruction, of the wreck and ruin of nations, and yet history proclaims the truth. Why such a verdict? History but repeats itself. Great prosperity has fallen to the lot of the few, poverty to the many. Prosperity, if it does not come to all, if the rich rob the poor, as has been true in all ages, and is true now, the boasted prosperity is but another name for piracy, and by God's eternal decree, the nation that practices it is doomed.

It does not matter in the least with what skill, fancy or fact may adorn the robber nation. Its palaces and towns, its learning and its refinements, its science and philosophy will only expedite its ruin, if its prosperity results from robbing the poor, now going on, in what are called civilized nations, of which the United States' boastfully claims to be in the van.

Socialism would change the program, and however forlorn the hope, the call to action serves to inspire courage and unyielding tenacity of purpose. Will it win the battle? That depends upon the people's discernment of the perils, that confront them.

The Handwriting on the Wall

The law of the world—whether stated in theological phraseology or not—is justice; yet, retributive justice. It rules absolutely throughout the universe in every sphere of action of all intelligent beings. Fraud upon workers, fraud upon buyers, must, by the very nature of things, entail the destruction of any society which tolerates it; nay, which blesses and approves it with the names of competition, supply and demand, the course of trade. Who, that has eyes to see, can fail to discern even now the handwriting on the wall—the Mene, Tekel, Upharsin of this great Babylon which we have built? Socialism, communism, Nihilism—think you they portend nothing? Do not think it. They should need no Daniel to expound them. Their interpretation is plain enough.—W. S. Lilly, "On Shibboleths."

Promises Not Kept

Past Commander Joseph W. Kay of the War Veterans' and Sons' Association, in a speech before that body in Brooklyn, denounced Chairman Mark A. Hanna of the Republican national convention for having broken ante-election promises to the old soldiers.

"The vote of the veterans was given to President McKinley," said Commander Kay, "upon the express agreement made by Senator Hanna in writing that the bill increasing the pensions of veterans should pass both houses of congress. I was told to see the senator from Ohio regarding the bill and its failure to get through the house. I saw him and said:

"Mark, you know you agreed before the last election to pass this bill and committed yourself to it in writing. That was the price you paid for the veterans' vote at the last election. Why didn't you keep your promises?"

"Mr. Hanna did not reply. He turned on his heel and walked away."

Catholics Who Are Socialists

The New York Press says that "Socialism in the Church of Rome is by no means uncommon. Prof. Francesco Nititi, of the University of Naples, has written a volume of nearly five hundred pages entirely devoted to an account of Catholic Socialism. In this treatise Professor Nititi traces the rise and progress of the doctrine among influential Catholics in various countries. One of the foremost advocates of Christian Socialism was the powerful Bishop Ketteler of Mayence. The bishop contended, as against the third encyclical letter, that the Catholic Church had never maintained the absolute right of property. And Canon Moufang, another prelate of distinction, labored earnestly to devise some scheme by which workingmen might be delivered from dependence upon the current fluctuations of the market. This he would achieve by vastly enlarging the powers of the state, what we term 'state Socialism.' In truth the group of Catholic Socialists in Europe has been noted for ability and independence of thinking. The movement abroad goes a long way with the Socialists in their cries of wrong, but only a short way in plans of redress. But the curious thing is that, in spite of encyclical letters, Socialism as a scientific doctrine of industrial readjustment should have appealed with such force to many educated leaders of the Catholic party."

McKinley's Song

"I doubt not through the ages one increasing purpose runs,
To spread abroad Christ's Gospel by the matchless power of guns,
And with my august cabinet, as we talk of war and gore,
I pray for guns of longer range, and of a little bigger bore."

The answer of Socialism to the capitalist is that society can do without him, just as society now does without the slave-owner and the feudal lord, both of which were formerly regarded as necessary to the well being and even the very existence of society.—Prof. W. Clark.

OUR LONDON LETTER.

LABOR AND POLITICS IN ENGLAND

By John Penny, Gen. Secy. I. L. P.

Accidents to Work People

According to the statistics compiled by the Labor Department of the Board of Trade, no less than 4,823 workpeople met with fatal accidents while at work in 1900. In 1899 the number was 4,458; in 1898, 3,998. It will be seen, therefore, that 1900 was a very black year from this point of view.

Of these 4,823 people, 1,889 were engaged in the shipping trade, 1,049 in mining, 626 on the railways and 802 in factories. The shipping employees have naturally fared the worst, but the proportion of railway men killed is terribly large.

The number of non-fatal accidents was also very large in 1900, being 104,354, as compared with 96,248 in 1899, 79,869 in 1898, 63,905 in 1897, and 57,472 in 1896. The steady increase during the past five years is disquieting, but things are not worsening so rapidly as appears on the surface, because now we have much more complete returns than in previous years. Probably the exact state of affairs in 1900 is little if any worse than in 1896, although the figures show an increase in the number of accidents of almost 100 per cent.

Trade Unionism in France

At the end of 1899 there were 2,685 trade unions in France, the total membership of which was 492,647, an increase of 73,000 as compared with the previous year. It will be seen, therefore, that labor is organizing rapidly in France, but it will be a good many years before unions become as powerful in membership and funds as they are on this side of the channel, where there are nearly two millions of trade unionists with funds approximating to four millions sterling.

Secondary Education

The recent judgments by Justices Wills and Kennedy to the effect that school boards have no power to spend money on science and art classes has aroused a storm of indignation throughout the country. Meetings of school board members without end have been held and a vigorous demand is being put forward for a bill to be pushed through parliament by the government, which shall legalize such expenditure. I notice that the trades councils have been particularly active in this agitation, and I have received reports from at least thirty of the most important in various parts of the country, showing that they have passed resolutions on the subject and forwarded them to every one likely to have any influence in the matter. It is noteworthy nowadays that up-to-date trades councils are not content with simply passing resolutions on the conditions of labor in their respective districts, but discuss and pass motions upon all kinds of political and social questions. This development will probably have far-reaching consequences and it is causing some amount of disquiet to the official heads of the great political parties as it indicates a determination on the part of organized labor to dispute with them the monopoly in political affairs which they have hitherto enjoyed.

Motor Cars and the Housing Question.

Mr. Balfour has penned a remarkable letter to a correspondent in which he ad-

vocates the provision of motor cars as a partial remedy for the overcrowding which prevails in all our large towns. Mr. Balfour would much prefer the giddy motor car to the complacent tram car on the ground that there would be no cost for laying down and keeping lines in repair and that the interruption to street traffic would be avoided. There is something to be said for Mr. Balfour's suggestion, but there is also something to be said against it, one point being that up to the present no suitable and reliable motor car has been designed and the housing question is one that cannot wait until the harmless but necessary inventor makes his appearance. Another point to be borne in mind is that while local authorities have powers to run trams they have not power to run 'busses, in fact an injunction has been obtained to stop the L. C. C. running them. This means, therefore, that Balfour's proposal opens up a further field for private enterprise and before the local authorities could get powers to run motor cars they would have to spend very considerable sums in lawyers' fees and the like for the promotion of their bills in parliament. Motor cars may come, and they may supersede trams to some extent, but it will be a bad lookout for the ratepayer unless he carefully guards against the private monopoly of this means of locomotion.

London Water

The London water companies—there are eight altogether, making a total profit of over a million a year—are at present trying to get parliamentary powers to compel users of water to put certain improved fittings in their premises. One of the improved fittings consists of a cistern to hold a supply of water sufficient for one day's consumption. It is refreshing to find that practically every local authority in London has kicked vigorously against the bill, because it means that the company could evade all responsibility to provide a constant supply of water. The use of cisterns is especially objected to because in large towns cisterns are generally very difficult to clean out, and it has not infrequently happened that rats have been drowned in them and left to decay. Even under present conditions it is almost as dangerous to drink London water as Manchester beer. What it would be like with cisterns in general vogue passes description. It seems very remarkable, by the way, that the companies should have put forward their obnoxious demands at a time when an election for the L. C. C. is just in full swing for they have provided the Progressive candidates with a magnificent argument. Perhaps it is that "Whom the gods intend to destroy they first make mad," and the seeking of powers by the companies at this juncture may be the prelude to the passing of the water monopoly from their hands.

Municipal Tailoring

At a recent meeting of the Bradford Corporation it was proposed that a committee should be appointed to inquire into the advisability of establishing a municipal tailoring department, which would make the clothing for the employees of the corporation. After considerable discussion the proposal was defeated by a majority of two votes. I venture to think that the last of this matter has not been heard of at Bradford.

Gas and Electric Lighting

Many years ago, when the electric light first came into use, it was popularly supposed that gaslight would be superseded by electric lighting. Experience has not, however, justified that impression, either in Europe or in America. The United States consul at Frankfurt, Germany, says that new gas companies are constantly being formed there and old plants increased in capacity. The entire electric lighting of the world to-day is estimated at not more than 20 per cent that of gas.

In 1893 the city of New York produced 320,000,000 cubic meters at a selling price of 4.2 cents per cubic meter, while Paris (France) in the same year produced 300,000,000 cubic meters at a selling price of 5.72 cents per cubic meter. In subsequent years the production in both cities has not decreased.

For this year Berlin has appropriated nearly \$500,000 for new gas plants, and only last year the largest gas reservoir in Germany was erected in a Berlin suburb (Schmargendorf) with a capacity of 8,400 cubic meters.

This slow progress from the days of tallow dip and kerosene lamp is due to the profit system. The world will never be properly lighted, in any sense, until that system is succeeded by Socialism.

Progressives Win in London

The municipal election in London Saturday, March 2, resulted in a tremendous victory for municipal ownership of all public utilities.

London will now go ahead and own its water, gas lighting and transportation, taking the present plants out of the hands of private companies, as the national government already owns the telegraphs and is installing telephones. All public utili-

Trust Government

Here are some of the things that have been done by the trust government of the United States. The jaspers who prattle about a government by the people should do themselves a favor by getting a line on passing events. These things have been done during the single session of congress just closed:

Since the present session of congress began the people of this country have been regaled by the following interesting events:

The president of the United States has been endowed with absolute, unlimited and wholly irresponsible power in the Philippines, power far more autocratic than any king or emperor ever had.

The senate and house have trampled upon the national pledge in respect to Cuba.

The speaker of the house of representatives has assumed, in utter defiance of law, the right to edit the record of congress and expunge remarks uncomplimentary to a friend of the president.

A rear admiral of the American navy has sought to establish in the service social distinction as a basis for promotion and congress has not been sufficiently interested to interfere.

Men have gravely and earnestly advocated in congress and all but secured the enactment of the infamous ship subsidy bill—at the command of the Standard Oil trust.

A billion dollar steel trust and a billion dollar railroad trust have been formed, both in the boldest defiance of the laws of the United States, but no federal official has lifted a finger to enforce the law—at the command of Mr. Morgan's trust.

Russia has been insulted, injured and nagged into a destructive tariff war—at the command of the sugar trust.

Good men have been denied recognition won by courage and ability in the country's battles—at the command of the armor trust.

One bank in New York city has been presented with some millions from the public funds—at the command of the Standard Oil trust.

District attorneys and judges have appointed at the direction of the trust interests.

Such are the fruits of a government by and for the trusts, says the Chicago American.

A Critic's Correct View of Socialism

It is only in connection with the means of collective labor, not in connection with the means of individual consumption, that collective ownership is projected or is in any way possible. Common ownership is absolutely impossible in respect to the means of subsistence which only one person can eat; in respect to clothing which only one person can wear; and the means of education of which only one person can avail himself. It is all the more necessary to lay special stress upon this, as public opinion in the present day is inclined to ascribe to the collective principle a communistic and leveling tendency in the domain of the expenditure of income and of domestic economy, to a far greater extent than Socialism warrants, or than its writings express; while people seem as yet hardly able to grasp the gigantic revolution in the province of production and barter, and as a natural result considerably to undervalue it. Especially on this point it is to be regretted, and can produce no good, that people will not bring themselves quietly and considerately to form a clear conception of the real bearing of the collective principle, and to distinguish clearly between the essential quality and the accessories of Socialism. The result is that its bearing is in some respects undervalued, and in others distorted into gigantic proportions. Even educated people betray a scandalous ignorance on the question of "negation of property," which is already clearly perceived by thousands of workmen, and is readily ascribed to the malevolence of the upper classes.

We therefore say emphatically that it is not correct that the system of collective property endeavors to suppress all and every private possession of property, or that it is the absolute negation of the right of private ownership. The negation only applies to private property in the means of production, which is to be replaced by collective ownership of the means of production (plots of land, factories, machines, etc.). Private property in the means of enjoyment will not be restricted, nay, can not possibly be restricted. Probably no Socialist of the present day has the folly and the stupidity to deny the private use and the private ownership of the means of subsistence, clothes, furniture, books, etc. Collective property would be introduced only in relation to capital, or the means of production, which is now already carried on by division of labor (i. e., collectively or co-operatively), just as there is now state and communal ownership with regard to streets, spaces dedicated to the public, establishments, locomotion, education, justice, police and national defense.—Prof. Albert Schaffle.

The following amounts have been received on the organization fund during the week by Comrade Corinne S. Brown:

Rockville Branches 4 and 6.....	\$5.00
Alfred Hicks, Colorado.....	5.00
Mrs. Kate L. Johnson, Illinois.....	5.00
Corinne S. Brown, Illinois.....	5.00



AROUND THE WORLD

In Schaffhausen, Switzerland, Socialists increased their vote to 10 out of 31 in municipal council election.

In Brinkum, Germany, the Socialists won in election. Also increased their number of seats in Braunschweig.

Socialists of Holland hold national convention at Easter to discuss the trade union situation and map out plans for the next election.

In Brussels, owing to the large number of children (70 per cent) whose parents have signed forms requesting that they be withdrawn from religious instruction, the Catholic authorities have not yet decided whether they shall or not give this instruction. The energetic action of the Brussels Socialists has thus so far succeeded in keeping the priests out of the schools.

Deutsche Worte for January prints a lecture by R. Herbst which he gave before the Builders' Trades Union in Vienna, on "The History of Trade Unions in France." He traces the history from 1791, when a law was passed against combinations, up to the present time. It appears from statistics given that there are 420,000 workmen belonging to trade unions out of a total of 4,000,000. The latter part of the paper gives an account of the reforms initiated by Millerand.

In New Zealand organized labor is not permitted to strike. If a grievance occurs there are two courts to which they can be referred—first, that of conciliation, without power to enforce its verdict. From this an appeal may be taken to a higher court whose decisions are final, to which the parties to the controversy must yield obedience, whether just or otherwise. As a result, there are no strikes of organized labor in New Zealand. Unorganized labor may strike and take the consequences.

Lubeck is one of the old Hanse towns, and is governed by very old-fashioned laws. The ruling body, called the senate, is an oligarchy. Some time ago it forbade all meetings of strikers. Molkenbuhr, who is the member in the reichstag—the general parliament for all the German empire—publicly advised his constituents to take no notice of this law, and was sentenced to a fine. He appealed to the German Supreme court, which sits at Leipzig, and that court has just decided that the sentence was ultra vires. This decision is of great importance, as it legalizes the action of trade unions.

"Going to church" is merely a fashion in England, as one would go to the races, the theater or the ball. Says the Toronto Sunday World: "The Prince of Wales did much to render this Sunday church-going a practice on the part of English society that non-attendance is now considered in the light of bad form, and as calculated to render one unpleasantly conspicuous. When at Sandringham, King Edward always makes a point of marching everybody off to church of a Sunday morning, remaining to the very last in order to see that there are no stragglers." It is "bad form"—that is, unfashionable—not to "go to church!"

We have all heard of the "Reign of Terror." Let me give you a record of wars during the late queen's "Peaceful Reign," taken from the News of the World Almanack for 1890:

1857-42 Canada.	1868-69 Maori 3rd.
1858-42 Afghanistan 1st.	1871 Lushtia.
1859-42 China 1st.	1872-74 Ashantee 2nd.
1861-42 China 2nd.	1873-74 Zulu.
1864-48 Sikh 1st.	1875-80 Afghanistan 3rd.
1864-48 Sikh 2nd.	1875-81 Basuto.
1864-48 Persia.	1875-80 Transvaal.
1864-48 Persia.	1882 Egypt.
1864-48 Persia.	1884-85 Bechuanaland.
1864-48 Persia.	1885-89 Soudan 1st.
1864-48 Persia.	1885-89 Soudan 2nd.
1864-48 Persia.	1885-89 Soudan 3rd.
1864-48 Persia.	1885-89 Soudan 4th.
1864-48 Persia.	1885-89 Soudan 5th.
1864-48 Persia.	1885-89 Soudan 6th.
1864-48 Persia.	1885-89 Soudan 7th.
1864-48 Persia.	1885-89 Soudan 8th.
1864-48 Persia.	1885-89 Soudan 9th.
1864-48 Persia.	1885-89 Soudan 10th.
1864-48 Persia.	1885-89 Soudan 11th.
1864-48 Persia.	1885-89 Soudan 12th.
1864-48 Persia.	1885-89 Soudan 13th.
1864-48 Persia.	1885-89 Soudan 14th.
1864-48 Persia.	1885-89 Soudan 15th.
1864-48 Persia.	1885-89 Soudan 16th.
1864-48 Persia.	1885-89 Soudan 17th.
1864-48 Persia.	1885-89 Soudan 18th.
1864-48 Persia.	1885-89 Soudan 19th.
1864-48 Persia.	1885-89 Soudan 20th.
1864-48 Persia.	1885-89 Soudan 21st.
1864-48 Persia.	1885-89 Soudan 22nd.
1864-48 Persia.	1885-89 Soudan 23rd.
1864-48 Persia.	1885-89 Soudan 24th.
1864-48 Persia.	1885-89 Soudan 25th.
1864-48 Persia.	1885-89 Soudan 26th.
1864-48 Persia.	1885-89 Soudan 27th.
1864-48 Persia.	1885-89 Soudan 28th.
1864-48 Persia.	1885-89 Soudan 29th.
1864-48 Persia.	1885-89 Soudan 30th.

And also not forgetting the present war, which is "over," and for which we are still sending men until there is "standing room only" in the "captured colonies" for British soldiers. A case of "marauding brigands."—Pom-Pom, in London Justice.

Capitalism and Christianity

Christianity says "thou shalt not steal." Capitalism says "steal all there is in sight."

Christianity says "thou shalt not kill." Capitalism says "our business is lawful, the weak must go to the wall."

Christianity says "thou shalt not covet thy neighbor's house." Capitalism says "make contracts that will bring the neighbor's house into your possession."

Christianity says "fire shall consume the tabernacles of bribery." Capitalism says "these tabernacles of the people's liberties must be controlled by bribery."

Christianity says "ye are members one of another." Capitalism says "free competition—man against man—the devil take the hindmost."

LOCAL BRANCHES

CALIFORNIA

Liberty Branch, San Francisco, holds public meetings every Sunday and Wednesday evenings, commencing at 8. Admission free.
Business meetings (for members) every Thursday evening.
Membership, Social Democrat Herald free to each member, 25 cents per month.
Apply to the secretary, John C. Wesley, 117 Turk street.
Branch No. 2, Los Angeles, meets every Sunday afternoon at 3 o'clock, at Woodman's Hall, 1255 Spring street. J. S. Bruner, 477 N. Hill street.
Branch No. 3, San Francisco (German). Holds business meeting first Sunday in each month, at 10 o'clock p. m., at 117 Turk street. Agitation meeting on third Sunday evening, same place, to which public is invited. August F. Mayer, secretary, 1609 Polk street.

Branch No. 3, Goldfield, meets every Sunday at 7:30 p. m., at City Hall. Chas. LaKaup, secretary.

CONNECTICUT

The Connecticut State Committee meets the last Sunday of each month at 2 p. m., at P. Schaffer's, 1099 Main street, Hartford. Louis Schlaf, secretary, 28 Spring street, Rockville, Conn.
Branch No. 4, Rockville, meets first and third Thursdays at Turn Hall meeting room, Village street. Secretary, Richard Niederwieser, Box 760.

ILLINOIS

Meetings of Chicago Central Committee held regularly second and fourth Wednesdays of each month at J. H. Greer's office, 32 Dearborn street.
Branch No. 2 (Bohemian), Chicago, meets first and third Saturdays at 8 p. m., at Nagl's Hall, 335 Blue Island avenue.
Branch No. 3 (Bohemian), Chicago, meets second and fourth Mondays at 8 p. m., in Dundee's place, 1900 W. 10th place. Joseph Dunder, secretary.
Branch No. 5, Chicago, meets second and fourth Sundays of each month at Piskar's Hall, corner Center avenue and 19th street. J. James Hehak, secretary, 515 Throop street.
Branch No. 8 (Bohemian), Chicago, meets second and fourth Sundays at 9 a. m., at 502 Lincoln street. J. A. Ambroz, secretary, 490 Wood street.
Branch No. 9, Chicago, meets at Calhoun's Hall, corner 6th and State streets, at 8 p. m., on third and fourth Saturdays. Gus Larson, secretary, 623 Center avenue.
Branch 10 (Svatoplukcech) meets every third Sunday in the month at Piskar's Hall, corner Michigan and 11th place. Emil Kabat, secretary, 157 Stanwood avenue.
Branch No. 6 (German), Chicago, meets every second Saturday at 8 p. m., at A. Jankowski's place, 94 W. 21st street, between Leavitt and Oakley. A. Geisler, secretary, 726 W. 29th street.

INDIANA

Branch No. 6, Indianapolis, meets first Saturday evening and third Sunday afternoon of each month at Reich's Hall, corner 10th and Washington streets. Address all communications to the secretary of the State executive board, Thomas Catton, 306 Warren avenue.

IOWA

Branch No. 2, Hiteman, meets every fourth Friday in the month at Opera House. James Baxter, chairman; Wm. Truman, secretary, Box 151.

KENTUCKY

Branch No. 5, Newport, meets first Thursday evening at 8 p. m., and third Sunday afternoon, at South Sen Hall, northeast corner Seventh and Central avenue. Address A. L. Nagel, 29 W. Second street.

MASSACHUSETTS

Branch No. 2, Holyoke, meets second and fourth Tuesdays of each month at Sprindale Turner Hall, Carl Schwab, organizer, 64 Jackson street.
Branch No. 2, Roxbury, meets at 21 Warren street, second and fourth Fridays of every month. Public invited.

MICHIGAN

Branch No. 1, Battle Creek, meets second and fourth Sundays of each month at 3 p. m., at 10 W. Main street, in the International Commercial Hotel. All are cordially invited. L. C. Rogers, secretary.

MINNESOTA

Branch 1, Red Lake Falls, meets every other Sunday in real estate office of Fred Gresswein, on Main street. A. Kingsley, secretary.

MISSOURI

Branch No. 3, St. Louis, meets second and fourth Mondays, at 8 p. m., at Hallermann's Hall, 304 South seventh street.

MONTANA

Branch No. 1, Butte, meets every Thursday at 8:30 p. m., Engineers' Hall, Orvis Block. G. Frankel, secretary, 71 E. Park street.
Branch No. 2, meets first and third Sundays of each month at G. W. Wood's home, Chico, Mont.

NEW JERSEY

Branch No. 1, Newark. Secretary, Michael W. Schor, 57 Livingston street.
Branch No. 3, Camden, meets every third Sunday of the month. For particulars address Paul Edering, 126 Kallin's avenue.
Branch No. 3 (German), Newark, meets every third Saturday at International Hall, 7 Bedford street, Hans Hartig, secretary, 7 Bedford street.
Branch No. 6 (German), Paterson, meets first and third Mondays at 8 p. m., at Helvetia Hall, 51-56 Van Houten street. Karl Lindner, secretary, 236 Edmund street.

NEW YORK

The City Central Agitation Committee of Greater New York meets every second Tuesday at 42 Grand street, Windsor Hall.
East Side Branch No. 1, meets every first and third Thursdays at 299 East Broadway. A. Guyer, secretary, 160 East street.
Branch No. 5, Brooklyn, meets every Saturday at 8 p. m., at 50 Moore street. Visitors welcome. Comrades desiring to organize should communicate with Secretary Sol. Pressman, 190 Boerum street.
Branch No. 10, meets every Friday at 8 p. m., at 299 E. Broadway. Lectures and discussions. Public invited. Organizer, Joseph Williams, 35 Henry street.

OHIO

Branch No. 4, Cincinnati, meets at Richelien Hall, southeast corner 9th and Plum streets, every Sunday at 2 p. m. Lectures and discussions. Public invited. Thos. McKee, secretary, 429 Laurel street.

OREGON

Branch No. 1, Portland, meets every Monday night at Washington Hotel, corner 4th and Flanders streets. Everybody invited. T. U. Woodland, chairman; Mrs. N. E. Fortsch, secretary.

PENNSYLVANIA

Branch No. 1, Philadelphia, meets every Thursday, at 10 p. m., at 25 S. Third street. Rose Shlodkin, Treasurer, 315 Pine street.
Branch No. 4, Coudersport, meets every second and last Wednesdays of each month in K. of L. Hall, Chas. Kuipiel, chairman; L. H. Morse, secretary; Ben. Coddigan, treasurer.
Branch No. 3, Philadelphia, meets first Friday of each month—executive meets every Sunday morning—at S. B. P. Club Rooms, at 425 S. 3d street. Organizer, M. Gillis, 318 Reed street.
Branch No. 18, Williamsport, meets every Sunday afternoon at 2 p. m., in Social Hall, No. 25 E. 3d street. G. B. Smith, chairman; Jno. Lyon, secretary, 74 2d street. Public invited.

WISCONSIN

Milwaukee Central Committee, S. D. P., meets second and fourth Mondays of the month at Brewers' Hall, southeast corner 1st and Chestnut streets.
Branch No. 1, Milwaukee, meets at Keller's Hall, 4th street, between State and Prairie, every fourth Thursday evening.
Branch No. 2, Milwaukee, meets every second and fourth Saturdays in Gaeke's Hall, Concordia and Green Bay avenue. Frank Liebsch, secretary.
Branch No. 3, Sheboygan, meets every second Thursday of the month at Emil Heischel's place, 161 Michigan avenue. Secretary, Eugene F. Eichenberger, 1701 N. 11th street.
Branch No. 4, Milwaukee, meets every first and third Fridays each month at Miller's Hall, corner 2nd and Brown streets. George Moerschel, secretary, 301 23th street.
Branch No. 9, Milwaukee, meets every fourth Friday of the month at R. Siegel's Hall, southeast corner Orchard street and Wisconsin. O. Wild, secretary.
Branch No. 12, Milwaukee, meets every first and third Thursdays of each month at Volkman's Hall, 251 and Center streets, at 8 p. m. Secretary, C. Kaadorf, 309 22d street.
Branch No. 25, Milwaukee, meets second and fourth Wednesdays of each month at 524 Clark street. Herman Schneider, secretary, 626 3d street.
Branch No. 29, Milwaukee, meets first and third Fridays of each month at Gaeke's Hall, Concordia and Green Bay avenue. J. Heller, Jr., 1124 Fourth street, secretary.

WEST VIRGINIA

Branch No. 1, Wheeling, meets every third Sunday in the month at Trade and Labor Assembly Hall, 150 Market street. H. A. Leeds, organizer.

New Branches

Idaho.....	1
Indiana.....	1
Utah.....	1
Washington.....	1
Wisconsin.....	1
Total.....	5

THE HERALD FORUM

*Communications intended for this department must be brief, legibly written on one side of the paper only, and accompanied by the real name of the writer. No attention will be given to anonymous letters. The editor is not responsible for the views of contributors.

Time for a Change of Tune

It was all well enough for Patrick Henry to exclaim, "Liberty or death!" It is all well enough for any one man to claim the alternative of death, if he likes it, but there are some of us who propose neither to die or be slaves. One man may die, but a race cannot. The question of the twentieth century is not, "Shall we be free, or be exterminated?" but "What is the surest and shortest path to that liberty which we are determined to have?"

Socialists, before you are so ready to die, assert yourselves and take a little whirl at living!

One of the

"Vanishing Middle Class."

Of Course Not

Mr. Lambert Tree, who was minister to Russia under Cleveland, thinks it quite ridiculous that the Cubans should fancy they might get on now without our boys in brown.

He explains that they have neither an army nor navy, "not even a revenue cutter to guard their shores from smugglers!" Of course it would be preposterous! Can any Socialist imagine a country in such a position? Why, what else would we do with our taxes if we didn't spend them on these necessities?

When Congress called upon Spain to remove her troops from Cuba, and empowered the president to use our forces to assist this movement, Congress specifically declared that the United States had no intention of exercising sovereignty or control over Cuba, and that she was free and independent.

"Now," says Mr. Tree, in the Chicago Tribune, "it is absurd to consider such a declaration as in the nature of a pledge." To prove this he goes on to show that this was not a pledge, because, forsooth, who was there entitled to receive it? Certainly not Spain, or any European power, and could it be said that the Cubans were competent to accept it? Which honest reasoning goes to show again how easily the common people will jump at an unjustifiable conclusion.

We really thought this national pledge was given by us, and accepted by Cuba. But how ridiculous, when one comes to think of it, to hold a proud nation, such as this, to a promise made in a moment of emotion, to a lot of poor, low-down, no account people, who look just like our slaves, anyhow. Go to. We know our place better. We are a world power, we are, and don't you forget it. Save your.

A. R. W.

Terre Haute Notes

The local branch has been holding some very successful propaganda meetings and the Socialists of Terre Haute are to be congratulated because they have now brought the Socialist philosophy to the fore-front as the "main issue" in the literary clubs and the daily press. Two years ago we could not secure a line of comment regarding the movement, but since that time many discussions pro and con have appeared in the daily papers, and some of them were "warm," too. College professors and some literary small fry are generally our opponents, and in no instance have we failed to silence them. The ignorance of some of our opponents who pose as the "intellectuals" of Terre Haute is appalling.

To quote an instance, the writer attended a meeting of one of the literary clubs at which a professor in the State Normal School, who is an "evolutionist," by the way, stated that it "always had been and always will be till the crack of doom." At another meeting the said professor read a paper advancing the theory that the "great man of each age is the cause of all progress!" This is a sample of the "easy marks" we have to contend with. The branch is growing slowly, and what members we get come in without the asking. We are holding a series of debates and lectures on the various phases of Socialism and are arranging for some outside speakers, among whom will be Chas. H. Vail of New Jersey, who will speak under the auspices of the local branch on March 27. Arrangements for the lecture will be made at the next meeting to be held Sunday, March 17, and it is hoped that every comrade who can will attend the meeting and help to make the lecture the most successful ever given in the city. Comrade Vail is an eloquent speaker and able writer on Socialism and those who hear him will enjoy a rare treat. On March 17 the following will be debated: "Resolved, That the municipal ownership advocated by the capitalist parties are of no interest to the workers."

Terre Haute.

Jas. Oneal.

Entertainment at Evansville

Last Sunday night was the date on which the Social Democrats gave another one of their free entertainments at C. L. U. Hall, corner Third and Division streets. Needless to say, the hall was crowded. There was a great number of ladies present, and as is usual in such cases where ladies are, their presence gave an added charm and pleasure to the

affair. We are glad to see the ladies taking an interest in this movement and hope that they will prove true to themselves and work for Socialism. J. C. Sutherland acted as chairman for the evening, and the humorous manner in which he introduced the different numbers of the program, his droll stories and jokes kept the audience in a continuous state of laughter. The program, which was charmingly rendered, was as follows:

Piano solo—Miss Della Sutherland.
Recitation—Miss Mary Hunt.
Address—Mr. Matt Hollenberger.
Vocal solo—Mr. J. C. Sutherland.
Recitation—Miss Edith Sutherland.
Piano solo—Miss Della Sutherland.
Exhibition of hypnotism—Prof. Edward Miller, Jr.

"The Ben Hur Chariot Race" was rendered on the piano by Miss Sutherland.

Mr. Hollenberger's address was truly a very eloquent one, proving that the system in which we live is one in which dollars and cents come before human life, liberty and happiness, in which hundreds of people are starving to death in the midst of plenty, in a country where there is an over-production of wealth.—Evansville Justice.

Aldermanic Nominations

List of candidates nominated by the Social Democratic Party for aldermen in Chicago.

Seventh ward—Charles Bigel.
Ninth—Joseph Novata.
Tenth—Frank Nerad.
Twelfth—Geo. J. Miller.
Fourteenth—H. H. Fraelich.
Fifteenth—Arthur Meister.
Sixteenth—M. Sinak.
Seventeenth—N. Benson.
Twenty-seventh—J. G. K. Schultz.
Twenty-eighth—Franz Rabel.
Twenty-ninth—M. Babka.
Thirtieth—John Morro.
Thirty-first—Chas. Wisbrand.
Thirty-second—Henry Uhlhorn.
Thirty-fourth—Henry Larson.

Man and His Environment

It is no use arguing whether man is bad by nature, and without respect to circumstances. Man is a creature to circumstances. If you separate him from his surroundings he ceases to exist. We will waive the discussion of what man might be, and concede to our opponents the advantage of considering him as he is. We will consider man as we see him, and his circumstances as we see them.

The question asked is whether human nature is bad. We must begin by asking under what circumstances? Will a peach tree bear peaches? Yes, if planted in good soil and against a south wall. Will a rose tree flourish in England? Not if you set it in an ash-heap and exclude the light and air. Is a river a beautiful and a wholesome thing? Yes, when it is fed by the mountain streams, washed by the autumn rains, and runs over a pebbly bed, between grassy meadows decked with water lilies, fringed with flowering rushes, shaded by stately trees; but not when it is polluted by city sewers, stained by the refuse of filthy dye-vats and chemical works; not when its bed is slime, its banks ashes, and when the light falling upon it is the flame of forges, and the shadows those of mills, and manure works, and prisons. Is human nature sweet, and holy, and fruitful of good things? Yes. When it gets light and air and culture, such as we give to the beasts of the farm and to the lilies of the field; but when it is poisoned and perverted and defiled, when it is crushed, cursed and spat upon, then human nature becomes bad. Tell me, then, shall we, in judging rivers, take the Irwell; or shall we, in judging men, take the slums, or the city council, or the house of commons, or the bourse, or the stock exchange, or any other body where vulgarity, and aggression, and rascality, and selfish presumption are the elements of success? No thing on this earth can be good under adverse conditions—not the river, not the green grass, not the skylark, nor the rose; but if a thing can be good under propitious circumstances we say of it, "This is good." We say that of all the things of the earth except man. Of man we say, without hesitation and without conditions, "He is bad."—Robert Blatchford.

Time will destroy all your speculations of profit in human industry and confirm the "wild and woolly" notions of many a "simple" Socialist whom you affect to despise. True democracy—political, religious and educational—carries us inevitably forward to the co-operative commonwealth. Time often flies too swiftly to be marked and in its flight shows slight regard for our fictions of opinion. At the beginning of this century human beings were sold with oxen in the streets of St. Petersburg, and buyer and bought thought it was a fixed and permanent order of the universe. Today the press, though secret and hunted by police, has splintered the auction block, and the Czar has to reckon not so much with brute force and dynamite as with the truths and logic of Socialism. Socialism civilizes the world by degrees in advance of its final triumph. It was the seer, Emerson, who said five years before black slavery was abolished, that it would not be done in the next generation. When you speculate on what Time will do, don't be so sure. Nothing is fixed.

NOTES FROM THE FIELD

At a town election at Readville, Mass., the S. D. P. candidate for selectman received 281 votes.

The S. D. P. at Rockville, Conn., will hold a commune celebration at Linck's Hall, Saturday, March 23.

Comrade Henry Larson is the Social Democratic candidate for alderman in the Thirty-fourth ward, Chicago.

At the Milford, Mass., town election, just held, Comrade J. Wulf, candidate for selectman, received 213 votes.

Owing to sickness Comrade A. S. Edwards has been unable to fill speaking engagements during the past two weeks.

Comrade J. W. Brown will deliver an address on "Modern Slavery" at Turner Hall, March 17, at 2:30 p. m., Rockville, Conn.

Comrade H. H. Fraelich has received the nomination of the Social Democratic party for alderman in the Fourteenth ward, Chicago.

At Hyde Park, Mass., the Social Democratic candidates for selectmen, in a field of eleven and a total vote of 1812, polled 281.

Chicago branches of the party desiring German speakers are requested to communicate with Comrade Jacob Winnen, 3832 State street.

Comrades Stedman, Brown, McSweeney, Hoyt, Westphal and Winnen have been in demand for a number of meetings in Chicago the past week.

The comrades at Wallace, Idaho, are carrying on a very effective propaganda not the least influential feature of which is a weekly column in the Idaho State Tribune.

Some men's energy and devotion in the cause of Socialism might well be followed by many. Comrade Mitchell of Kansas, who is fifty-four years of age, the other day rode twenty miles from his home to organize a branch of the Social Democratic party, and succeeded.

Branch 1 of the Social Democratic party at Philadelphia will give a grand entertainment, including a ball, concert and package party, Friday evening, March 29, at Columbia Hall, 509 S. Eighth st. Tickets will be 10 cents each. It is hoped that all in sympathy with the movement in Philadelphia will assist in making the occasion successful.

An aldermanic convention of the Social Democratic Party for the Fifteenth, Sixteenth, Seventeenth, Twenty-seventh and Twenty-eighth Wards of Chicago was held at Merrick's Hall, 1739 Milwaukee Ave., Saturday, March 9, 1901, and the following nominations made: Fifteenth ward, Arthur Meister; Sixteenth, M. Sinak; Seventeenth, N. Benson; Twenty-seventh, J. G. K. Schultz; Twenty-eighth, Franz Rabel.

Our party now has a branch in every ward of the city of Sheboygan, Wis., and the two old parties are talking about "redeeming" the city by nominating a man of "business" connections to beat Comrade C. A. Born and the Social Democrats. There will be a lively time up there if Comrade Born shall be persuaded to run for Mayor. As Social Democracy gathers strength in a community, republicans and democrats find they have no principles, but only "business" interests.

Property the Creation of Law

Be the issue what it may of that immense and complex movement known as Socialism, it has already put to flight one superstition; none except the very ignorant will henceforth defend private property, in the concrete, as something absolute and independent of law and history. It has been shown as in truth a social, changeable, limited institution, representing doubtless a deep-seated instinct of our nature, but not to be understood except in the society where it has arisen, and by the power of which it is protected. Property is the creation of law. We have been present at the making of it in South Africa, in the United States, and within our island shores; it is not everywhere a concession, a grant of use or ownership, a monopoly which the state will secure by its police, its magistrates and its whole effective force when called upon? There go two parties to the bargain—such is my contention—and of these, one, the permanent party, is the social organism. Now will it be held that society ever meant to raise up enemies against itself, or to set class against class, when it gave the bounty of nature into the hands of individuals? A public chartered company, for example, has broken the law and exceeded its powers; may not its charter be taken from it? If, however, a company is thus amenable to the supreme jurisdiction of the state, how shall a private person be exempt? Not, at all events, on the ground of his holding property with which the state has no concern. For in society all interests, properties, and values are bound up together; he that enjoys the advantage must submit to the drawbacks of living as a citizen among citizens.—Wm. Barry.

Professor Henry Davies of Yale University says: "Socialism is the next great political creed to occupy our attention."

Socialism being the product of social evolution, the only danger lies in obstructing it.—Rev. F. M. Sprague.

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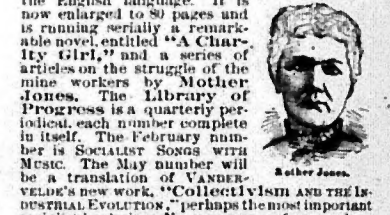
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